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For circulation among Ours only

HOW GOOD DIRECTORS MAY BE FORMED

Many priests have a poor opinion of the Sodalities of Our Lady because they do not know them well. And their ignorance comes from not going to **the proper sources of information.** The Common Rules of the Sodality, the instructions of the Generals, the Papal Bulls and Briefs, and the History of the Sodality would quickly inform them as to the nature of the true Sodality, but, neglecting these authentic sources, they pick up their notions of the Sodality in other quarters. In some countries, they find that the Sodalities are almost entirely reserved for *women and girls* and that they are little more than confraternities or societies confined strictly to acts of piety. Or elsewhere they see that though men become members, they are in *no way distinguished from the rest of men* as regards fervor, manly piety or zeal, and that they are admitted on such easy conditions and in such numbers, that almost every man in a parish is a Sodalist. " *Why spend so much time and energy on the Sodality*," they conclude, " *if it is nothing but an assembly of all men who do nothing extraordinary?* "

This conclusion contains two errors.

The first is that time and energy are lost when expended in recruiting men and boys for a religious society the members of which are not expected to do anything extraordinary. On the contrary, it is as clear as day that societies which will help men and boys to discharge the ordinary duties of a Christian and a Catholic are much needed today.

The second error is that the Sodality is just such a body. True there are hundreds of Sodalities of men which do nothing notable and thousands of Sodalities for girls and women which hardly do more than attend to exercises of devotion, but the reason is that *their Directors are in the same boat with these critical observers*; instead of learning the nature, the rules and the purposes of the Sodality from the proper sources, they give rein to their own fancy, follow out their own ideas or simply plod ahead unthinkingly in the path marked out by equally ignorant predecessors, and then offer their societies to the world as " *Sodalities.*"

Such **defective bodies** *prove nothing against the Sodality of the Rules, the Papal Briefs and Bulls*, etc., unless one can show that the defects arise from carrying out those very rules, an impossible undertaking in this case.

It passes understanding how even some of Ours get caught in this fallacy. They can hardly fail to know that the Sodalities of Our Lady *originated* in a College of the Society, were always *spread* by the Society and that *our Fathers General* have been constantly exhorting subordinate superiors to take the greatest care of them. Probably too they have heard something about *the Golden Bull* concerning the Sodalities which is set out in the Institute of the Society. Perhaps (this point is not so certain) they may have heard of a certain Sodality publication edited by order of Very Reverend Father General, for Ours only, and known as " *Acies Ordinata.*" Hence, while making due allowance for the many other weighty occupations of our Fathers, one cannot help wondering how it can be that a man as well educated as a priest of the Society should not here as elsewhere look into the " *ultimate causes of things*," but simply trust to the first priest he meets, or, if you prefer, even to the best of his non-Jesuit acquaintances, who tells him: " *Here is the true Sodality of Our Lady. I have adapted it to the times.*"

Evidently it is of the highest importance for the Sodality that excellent directors be formed both inside and outside of the Society. Ample provisions have already been made for Ours, and all the means are at hand for any one who wishes to inform himself even by **private study**. Group instruction is also perfectly feasible **in the scholasticates.** In many provinces **Sodality Academies** exist in our houses of studies and are doing very praiseworthy work. Such institu-

tions are of the greatest importance for provinces which have been a long time dispersed and consequently lack a sound tradition in matters of Sodality direction. But even in other provinces, the study of the Sodality in the documents is not superfluous and will be of great value to future Directors (1).

As for those already engaged in direction, besides the means of private study already alluded to, excellent help can be had from **Directors' Congresses,** whether they be confined to Ours or open also to other priests. Congresses of this kind for Ours alone have been held in the recent past; for instance, two years ago, in the *United States*, last year in *France, Poland* and *Jugoslavia*; during the same period, Ours joined with externs in *Holland, Hungary* and *Austria*. In October, 1926, our **Father Rutten** organized six meetings of Directors of Young Ladies' Sodalities in *Belgium*, where he and other priests gave instructive talks on the nature and purpose of the Sodalities; their government and direction; foundation, progress and life; and their religious, moral and social influence.

The importance of such Directors' Congresses was thus stated by **Dr. Schofer** in "*Studentenseelen*," p. 74:

"The Director of Societies, especially those for young people, does well to attend congresses from time, where there is freedom of discussion, where he can make the experiences of others his own, and especially where he can get broader and more general views, and find new hope and courage. The man who always sticks to his own territory, and summer and winter keeps driving round in the same old ruts, need not be surprised when his organizations begin to sink into lethargy or die of dry rot."

The Provincial of Lesser Poland, **Father Jankiewicz,** wrote as follows last January to Very Rev. Father General:

"On December 28th and 29th, we held a **Congress of our Sodality Directors** in **Cracow**. About twenty Fathers from both Provinces met under the presidency of **Father Sawicki.** It had not seemed advisable to summon more because the purpose of the Congress was not so much to instruct as to consult together about various questions concerning the *Unions of Sodalities* for the same class of persons, and the *General Secretariate* for all the Sodalities in Poland. An account of the deliberations of the Congress and a copy of its resolutions will be sent to all the houses of both provinces so that the other Fathers may inform themselves and make such observations as they see fit. We all noticed how very useful the Congress was to us and hence we determined to follow a similar course for our Directors every year, and this year (1928) as the number of secular Directors is increasing from day to day, we shall try to hold a General Directors Congress, including seculars, to that we may thus foster in them the true spirit of the Sodality of Our Lady."

As we noted last year, Ours in *France* intend to hold a Congress this summer for all Directors.

Periodical publications are another excellent means for the instruction and encouragement of Directors. Of course, all well-edited Sodality magazines are of great use to Directors; but the best aid for them in this line, is a review which is prepared solely for them. Such are:

"**Praesides-Korrespondenz**" (now in its 20th year), *Father George Harrasser, S. J.*, editor, Exerzitienhaus, Lainzerstrasse 136, Wien XIII-9;

"**Direkteuren-Tijdschrift**" (12th year), *Father James Mulders, S. J.*, Retraitenhuis "Loyola," Vught, Holland; and

"**Sedes Sapientiae**" (Flemish), edited by *Father Joseph Rutten, S. J.*, Korte Winkel, 10, Brugge, Belgium. To these there have recently been added

"**Le Guide des Congregatons Mariales**", edited also by *Father Joseph Rutten, S. J.*, at 10, Rue de l'Equerre, Bruges, Belgium;

an **insert** in "*Les Cahiers Notre Dame*," editor, *Father Henri Baron, S. J.*, Rue des Pucelles 8, Strasbourg, France; and

"**A Prezes,**" just begun in January last by the founder of "*A. O.*," *Father Adalbert Bangha*, Maria u. 25, Budapest VIII, Hungary.

Experience proves that **Directors esteem these publications** very highly and that we are thus enabled to aid them to direct their Sodalities with zeal and correctness. Such help for Directors is most of all required in countries where the **seminarists** lack Sodalities in which they might acquire some at least of the spirit of the Sodality; and even where they already know and love the Sodality somewhat, they often desire to know more, and so there is always and everywhere place for a Director's review.

Hence we hope the day will soon come when we shall see our Fathers issuing such reviews in other languages such as **English, Spanish, Polish,** etc.

(1) Here it may be well to repeat what has often been said in these pages: *Instruction of Ours concerning the Sodalities is not to be put off until theology*, but should begin **in the novitiate,** and be carried on constantly, as far as circumstances permit, during the whole time of training, and especially during the third probation. Today more than ever, it must be inculcated upon all that the Sodality of Our Lady as far as Ours are concerned is not to be put on a level with any other society, and the idea that a Sodality of young men should not receive greater consideration from us than any other society for youth, and perhaps should receive even less, is erroneous. The truth is that **the Sodality is an extraordinarily valuable adjunct of the Society and peculiarly its own.** Hence even those Scholastics who were members of other organizations for youth before they entered our ranks, should study thoroughly the nature of the Sodality and thus fit themselves to be entirely competent Directors.

In looking over our registration blanks, I find a large number of the **students mention** among their interests and activities, **the Sodality.** Fr. Joseph Reiner, S. J., Loyola University, Chicago, Ill.

A hundred poor children were prepared for First Communion by the Young Ladies Sodality of our church at Cartagena, *Republic of Colombia;* a hundred other poor children accompanied the first communicants to the Sacred Banquet. Later, all were served breakfast and received gifts of clothes.

220 Dollars for a native seminarian of the Caroline Islands, Oceanica, were contributed by this Sodality. last year.

Notes on the Sodality Schools.

"**The Free Lance of the Queen**" for March 4th and 29th, gives an account of Father Lord's Sodality Schools in the California Province.

The School at **Gonzaga University, Spokane, Wash.,** received over 500 students and about 75 faculty members from 22 schools, the group from *Walla Walla* travelling 160 miles to be present. Much surprise was shown at the large attendance and the enthusiasm manifested. A students' Sodality Union was formed with the Gonzaga Sodality at its head, and *Father Pius Moore, S. J.*, as Moderator.

Following the usual plan, short preliminary visits were made to all Catholic schools.

In addition, two lectures were given to our philosophers who are incidentally studying Directorship problems in their Sodality Academy at *Mt. St. Michael's*, Hillyard (near Spokane). (Ten days before, at Detroit, Michigan, as the Missouri "*Province News-Letter*" notes, Father Lord had explained the Sodality idea to the candidates for the secular clergy at the Sacred Heart diocesan Seminary).

This endeavor to interest the clergy in the Sodality and its direction is a valuable feature of Father Lord's work, which perhaps has not excited the attention it merits. The novelty involved in a priest's devoting three solid days to instructing a large crowd of young people of both sexes in initiative and aggressiveness in spiritual affairs, naturally leaves in the shade the work done with the clergy. But the work is there, as a little reflection will show.

In the first place, there are the visits to seminaries just referred to.

Then there is the session for Directors, Faculty members, etc., to which students are not admitted, and which is held on the day before the School begins.

On these occasion, some priests and students learn for the first time of the *existence* of the Sodality, and many others, including even some Directors, learn *the full purpose* of the Sodality and how its members can become *spiritual leaders* by living out the Sodality ideal as outlined in the Common Rules.

Again, the School, while primarily conducted for the students, is open to the clergy who are urgently invited to attend.

Owing to their superior education and their immediate contact with pastoral problems, they can profit thereby even more than the students. They will hear ten or twelve discourses, which set forth in detail, the practices of self-sanctification and the lay-apostolate which distinguish the genuine Sodality of Our Lady.

A useful guide to what will be said — a text-book which may be read before the lectures — "*The A B C of Sodality Organization*" can be procured at the school for a trifling sum and will serve excellently later as a permanent aid to memory.

Nor are the lectures purely academic, dealing with theories which may or may not work out in practice. They are also a **practical exercise of directorship,** since the lecturer in the very act of explaining Sodality ideals and activities, summons his hearers to resolve then and there to embrace them, a summons which usually receives an enthusiastic response. Such success may well invite others to venture upon the direction of Sodalities.

True, all can see that the enthusiasm here excited may not endure when difficulties arise in the execution of the apostolic resolutions formed in the School by the Sodalists, but this is a difficulty universally experienced in the spiritual life, and priests of the stuff Directors are made of, on witnessing this enthusiasm will resolve to foster it. Hitherto, perhaps, *enthusiasm* was precisely what was lacking in their Sodalities; now they have it; and surely they will make the most of it. If they do, we have a new assurance that the Sodality campaign will have lasting effects. Depending solely on the inspiration drawn from a triduum of addresses by one man, however eloquent and sincere, this new Sodality movement well might fail, but when vigorous and informed Directors remain to guide it sympathetically, it bids fair to be permanent and fruitful.

From an enthusiastic description of the Sodality campaign in San Francisco, we learn that Fr. Lord spoke of the *Association for the Advancement of Atheism.* Incorporated in the State of New York, it has made its way into many colleges and universities and is now busy invading the high schools (secondary education).

In any case, the existence of such abominable propaganda among the youth of both sexes, shows the timeliness of Father Lord's present appeal to the Catholic student world. Girls are very bold and active as propagandists in the Pro-Atheism organization, a fact which may point to what our women Sodalists can do for religion and morality under proper direction.

The School at **San Francisco** assembled 800 delegates of whom 64 were Faculty members, and the presidency of the Sodality Union was assumed by the **St. Ignatius College Sodality.**

The lists of schools with the number of their respective delegates afford considerable information. They are made up undoubtedly by a special committee of the Sodality which acts as guest to the other delegates. Some inquiries have been made as to *the number and quality of the priests* who attend, whether they are seculars, Jesuits, or members of other religious orders, Directors or non-Directors, etc. Much curiosity has also been manifested as to *what proportion of the delegates were girls*, and while in general, twice as many girls as boys have attended, it would be more satisfying if the lists themselves showed the nature of the schools.

Information of this sort will be found valuable by the various Sodality Unions formed. Where, for instance Catholic schools, send very few delegates, or none at all, investigation by the new Unions may point the way to rousing enthusiasm if indifference were the cause of the small delegations, or may show the advisability of re-grouping Sodalities and forming other unions.

At **Los Angeles, California,** no school hall large enough was available for the School, so sessions for boys only were held at **Loyola College,** 700 attending, while the girls assembled at the **Catholic Girls' High School,** the delegates numbering 650.

About 500 girls assembled for the School at **Portland, Oregon,** in **Mt. St. Mary's Academy** (Sisters of the Holy Names).

Every school in **Seattle, Wash.,** was represented at the sessions held in the auditorium of the **Normal School** of the Sisters of the Holy Names. The invitations were sent out by **Seattle College** (Ours) and students came from other cities, such as Tacoma, and even Yakima, 170 miles away. Students of the public high schools were also in attendance.

Returning to his own Province, Father Lord found that the students of **St. John's College, Toledo,** Ohio, had already made a preliminary campaign in other schools and he was thus enabled to address at once about 600 delegates.

"*The Denver Register,*" a very live Catholic diocesan weekly, in giving publicity to the Sodality School at Denver, Colorado, warmly commended one phase of the work entrusted to the "*Publicity Committee*" of the Sodality, namely, the speedy preparation and publication of explanatory letters addressed to editors and public men, as often as the latter utter misrepresentations concerning the Church. "*The Register*" then publishes a letter of this sort which it regards as a model, written by a Catholic student to a Protestant minister.

A Students' Sodality Convention is to be held in **St. Louis, Missouri,** on August 17, 18 and 19th.

Delegations are hoped for from all the Students' Sodalities in the United States.

Invitations have been sent to all the universities, colleges, academies, and high schools.

Parish Sodalities will probably be invited to a convention in 1929 or 1930.

The Type of Student to be a delegate is:

1. A student who will return to school next year, hence not a graduate.
2. By preference one who has been elected an officer of the Sodality or a member of the Students' Spiritual Council for the following year.
3. A natural leader.
4. One willing to take part in the discussions and programs of the meetings.

Suggestions for the program of the Convention and **information concerning the delegates** are now being sent to **Rev. Daniel A. Lord, S. J., "The Queen's work, 3115 S. Grand Blvd., S. Louis, Mo.**

Denver, Colorado. Sodalists here are *spreading devotion to the recently beatified Martyrs* of the Society. Five Sodalists have given stereopticon lectures on the history of the martyrs and have excited much devotion among priests and people.

INTERNATIONAL PRESS AND CULTURE EXPOSITION
Cologne, May-October, 1928

Number of our Sodality magazines have given publicity on various occasions to this exposition on account of the share which the Sodality is to have in it.

"**Estrella del Mar**" (Madrid) on several occasions has published illustrative matter sent it by the Exposition Publicity Committee at the suggestion of the Central Secretariate here in Rome; and it also published the list of objects desired, which appeared in the "*Acies Ordinata*" of December.

The Austrian Sodality magazines, have also given space as follows: "**Fahne-Mariens,**" p. 72; "**Unsere Fahne,**" p. 160, "**Praesides Korrespondenz,**" 120.

Similar notices appeared in the Dutch "**Omhoog,**" "**Ave-Maria**" and **Directeuren-Tijdschrift,**" and the French "**Les Cahiers Notre Dame**".

The Irish "**Madonna**" issued two calls for exhibition material, and we have recently received notice of exhibits to be sent from far away Australia through the "**Madonna**„ published there.

Father E. King, S.J. in the English "**Stella Maris**" for April, p. 102, under the heading "*Sodality Notes,*" speaks of some of the more important exhibits sent from England and encourages his readers to visit the Exposition, assuring them that ignorance of German will be no obstacle whatever to enjoyment.

"Who would ever have guessed," he writes, "that there were **892 canonically erected Sodalities in Great Britain?... A map** has been prepared bringing out this striking feature and it shows that the whole country is strewn with this valuable Catholic organization." To illustrate those under the direction of Ours "**an album of 60 views** with descriptive letter press is being sent". Medals, diplomas, rulebooks, and last years "**Stella Maris**" will also appear.

The original decree of aggregation to the Prima Primaria of the **St. Omer's Sodality** is being sent, — a truly precious document. Stonyhurst too is sending a very dirty, but equally precious, little volume of local rules and customs for the "*young gentlemen*" of St. Omers in 1726. The English Sodalities will also exhibit copies of the eight editions of the first Sodality prayerbook "**Libellus Precum,**" the first being dated 1714, the last 1926. A copy of "**Partheneia Sacra**' printed at Rouen in 1633 will also be sent.

P. B. G. Although I am absolutely ignorant of your particular difficulties, I must agree with your Reverence that an **attendance of 30-40 per cent at Sodality meetings**, is not satisfatory, especially where meetings are held only once or twice a month. *At least* 75-80 per cent should be present, and still more should participate in the General Communions. Doubtless such attendance requires sacrifices, but where shall we find good Sodalists who will be immune from many sacrifices?

"DIVERSIONS SMOTHER SODALITY," FATHER SAYS

"Our Sodalities do not go on well," writes the Superior of a large residence in a new country, *"and the reason is that our people go to the seaside in the summer and continually attend dances and moving pictures in the winter."*

We would not pretend that it is easy to raise the pleasure-mad to the high levels of Sodality devotion and self-sacrifice. Still we would earnestly suggest that your **Sodality Directors** *pray* much to *see* what measures should be attempted and to have the *strength and constancy* necessary to put them into practice. Certainly a greater spirit of *self-denial* or at least *temperance regarding lawful diversions* would help to enliven your Sodalities. And the problem is how to arrive to it under God's grace.

Fortunately your people, as descendants of a race of martyrs, have a *deep fund of loyalty to the Church* and a warm and generous *compassion for the miserable.* Hence if the present great **persecutions** of the Church and the other **miseries** oppressing a great number of their fellow-Catholics are grippingly presented to them, there is every reason to hope that they will be effectively moved to suitable *self-denial* and more earnest *prayer*, and that *esteeming their Faith* still more, they will be willing to *study* it more deeply and *impart it* to the ignorant. People who are willing to live and act thus under the banner of Mary are the proper recruits for true-blue Sodalities.

Interesting **lectures** to your parishioners, — if possible illustrated by *lantern slides*, — on definite subjects in connection with the **Foreign Missions**, while entertaining, will probably end by implanting in the hearers a genuine desire not merely to give money, but also to work personally to relieve the great misery, moral and physical, now existing in the great fields of paganism.

Lecturers will do well to **make much of the priests** of your country, secular or religious, who have gone to China, Oceania, etc. Their pictures can be shown, their fields pointed out, their letters read, etc. So too for **the Sisters.** *"If they could, why can't I,"* will be the Augustinian reflection of many. *"I can't go, but I can help,"* will be the response of some others.

Then don't forget the **home missions**, — those *"foreign missions"* which exist in your own country and perhaps in your own city. Thus you will open up the way for *Charity Sections* and *Catechism Sections* in your Sodalities.

But will these suggestions stir your people? Well, they have stirred Catholics in the United States, where people are good spenders and as fond of diversion on Sundays and at night as anywhere in the world. Our **Father Lyons** of Chicago founded a **Catholic Instruction League** about 15 years ago to instruct some of the 2,000,000 Catholic children who receive no religious education because they attend the public schools where religion cannot be taught, and are not sent to Catholic Sunday-schools by their incompetent or indifferent parents. And who have become their instructors? Catholic men and women, *many of them of the dancing age!*

Probably your Directors are familiar with **the immigrant sections** of your city. Just let them set some definite facts before their Sodalists as to the *misery* and *ignorance of the Faith* existing among some of those unfortunate Catholics and numbers of Sodalists will surely be found willing to fit themselves to be catechists and helpers of the poor.

Once this spirit is started in your Sodalities, they will be in a fair way to accomplishing the real purposes for which the Sodality exists. Discouragement may be experienced by these new laborers, but Directors will not forget their own periods of *"desolation"* in the religious life, and will undoubtedly be able to tide their Sodalists over these crises. Then we may hope that it will become the settled fashion in the Sodalities to work for others by personal endeavor instead of merely giving a few coins out of one's abundance.

Various **activities suitable for Sodalists** have been suggested in past volumes of *"Acies Ordinata"* Perhaps some of them will be found suitable to your city and the particular temperament, education, etc. of your people. We merely indicate a few of the total number of articles citable in this connection.

"A, O." year, 1925, p. 13. *Sodalist's Introduction to the Apostolate* (continued through many issues).

Ibid., 27. *Sodalists' Reading.*

Ibid., 40, *Buenos Aires.* Sod. of educated women.

Ibid., 50, *Mexico City.* (How Sodalists worked before they began to face the firing-squads for *"Christ the King."*)

Ibid., 70, *The Mission Section.* (Definite suggestions).

Ibid., 72, *Ateneo de Manila.* (See also pp. 92, 94. How 5,000 Filipino children received some instruction in religion in 63 towns and villages through 96 students then on vacation).

Ibid., 97, *Letter to over-worked Director.*

"A. O." year 1926, p. 13, *A Poor Boys' Sodality.*

Ibid., 57, *Rural Vacation Schools.*

Ibid., 58, *Study Clubs.*

"A. O." year, 1927, p. 41, *Men's Sodality Federation of Chile.* (Initiative in the laity).

Ibid., 54, *A great work to be imposed on the Sodality.* Also p. 59.

Sodality receptions. Many candidates were admitted to the Sodality in the colleges of the **Missouri province** during the month of December. At St. Louis University High School there were 142; St. Mary's College, Kansas, 118; St. Xavier College, Cincinnati, 50; St. Xavier High School, Cincinnati, 200; Campion College, Prairie le Chien, 137.

("*The Province News Letter*", Jan. 1928).

THE SODALITIES AND THE SPIRITUAL EXERCISES

Among the works of piety to which Sodalists may devote themselves, the 7th and 38th of the Common Rules very justly enumerate the Spiritual Exercises of our Holy Father Ignatius. Hence the great praise which Directors deserve for their efforts to attract Sodalists to these holy exercises.

Two points should be attended to, however.

The first is that Directors and Sodalists should not think (as is sometimes the case), that the obligation towards Christian perfection which the Sodality puts upon its members, has been amply satisfied when the Sodalists have made a three-days retreat. On the contrary, the Director must *insist during the whole course of the year upon progress* in his Sodalists; by word and example, he must teach them about the spiritual life unceasingly. Thus alone will the retreat produce the rich fruit expected of it (1).

The second point is not to be easily contented with what we may call « *open* » retreats. Such really do not deserve the name of « exercises » or « retreats ». In reality, they amount to no more than *a series of sermons,* a sort of « *mission* » for some class of the faithful, even though there be preaching four times a day. **Genuine retreats are not preached,** as Father Roothan often repeated, and moreover without retirement and silence, there is no retreat (2). True, circumstances often make such retreats impossible. And then one must do what he can, thus preparing the way for the real thing.

However, even when times are hard such retreats can be made. An instance of this is described in « Unsere Fahne » (Wien, 1927-28, p. 43). Many Austrian « middle-School » students (from 12 to 18 years of age) though much hampered by poverty in this post-bellum period, gave up several of their vacation days for this purpose and also contributed a part of their living expenses, the rest being made up by their Directors. These excellent results are to be attributed principally to the constant insistence of the Directors on the unique character and value of « *closed* » retreats.

(1) Though a bit exaggerated, there is considerable truth in the following pronouncement recently made by a Cistercian Father, " *The spiritual exercises produce no fruit at all, if the exercitants do not make a meditation every day of the year.* "

(2) I need hardly say that in referring to « *spiritual exercises* », I am not thinking of the so-called « *liturgical* », « *exegetical* » exercises which are scarcely more than sacred ceremonies accompanied by explanations, or commentaries on Holy Scripture; nor do I refer to another class of exercices however « beautiful » *on sacred things, virtues,* etc.; but only to the **Exercises of St. Ignatius**. For the latter alone have been honored with the name for centuries, and they alone are mentioned by the 7th of the Common Rules of the Sodality; they alone are our Exercises, forming with the Sodalities of Our Lady, the principal arms given by the mercy of God to our Society.

PRACTICAL QUESTIONS.

I. Would your Reverence kindly answer the difficulties which occur to me regarding the **election of officers** and solemn admission into the Sodality?

1) In this college, there are *quasi sections* of the Sodality, namely, the Society of St. Vincent de Paul, catechists, the academic circle. Many of their members are not Sodalists but are directed by Sodalists in conformity with the dispositions made by the Sodality Director.

Now two years ago, *all these sections participated in the* **election of the Sodality Prefect and Officers**. Do the rules permit this?

2) A certain director receives new members into the Sodality with more or less solemnity but on the feast of some saint to whom he is personally drawn, and failing such a day, he even receives members on the First Friday of the month.

What is to be thought of this?

Answer to 1) : This method of election does not harmonize with the nature of things. In every well ordered Society, only the members thereof usually have active and passive voice. And rightly so. Because only the members bear the burdens; they alone know thoroughly and have at heart the purpose of the society and its constitutions; hence they alone should enjoy the rights and prerogatives which that society confers.

This is apparent also from the **18th** of the **Common Rules** of the Sodality:

" *18. To assist the Father Director in the government and conduct of the Sodality there exists a body of Sodalists ordinarily composed of a Prefect... These... alone constitute the Council...* "

How can non-Sodalists be expected to understand what is needed in " *the government and conduct of the Sodality?* " It would simply throw the door open to endless difficulties and dissensions if non-Sodalists were given the right of electing Sodality Officers. Even fervent Sodalists may sometimes feel difficulty with the absolute power which rests in the Director's hands; but what must they think about having their own officers chosen for them (at least in part) by complete outsiders?

But the proper method of election appears more clearly from the 20th of the Common Rules.

"20. ... As to members of the Council of Major Officers... they are elected by a majority vote..."

The rule ends with a recommendation that elections, however practiced, be always conducted with a special view to the *"circumstances and the end of the Sodality"*, things which are not sufficiently understood and cared for by outsiders.

On the other hand in the conduct and administration of the quasi-sections referred to above, no essential objection appears to allowing non-Sodalist members a decisive voice, providing the Director is willing.

Answer to 2) The whole matter is clearly settled by the 25th of the Common Rules:

"25. The solemn reception of new Sodalists will take place... on the titular feasts of the Sodality, or on some other principal feasts of Our Lady."

Hence it is clear that admission is not be to conducted with little or no ceremony, but *solemnly*. And in the nature of things, admission to the Sodality is an act of the highest importance in the life of the Sodalist, the very memory of which should be a constant source of help and consolation to him during life and especially at death. If the Director make little of such an act, how can he expect his Sodalists to make any more of it? And in fact experience shows that not only the newly admitted Sodalist, but also the veterans and the candidates are gladdened and strengthened by their presence at his solemn reception.

The rule above quoted also plainly requires the admission to be made *"on the titular feasts of the Sodality or on some other principal feasts of Our Lady."*

Hence **not on the First Friday**, nor on a **minor feast** *of the Blessed Virgin*, and much less on the *feast of some other saint.* Who ever heard of admission being granted, for instance, to a third order on the feast of *St. Expeditus*, because the person admitting had a special devotion to that saint?

It follows that approbation cannot be given to the custom prevalent in some Sodalities of admitting new Sodalists seven or more times a year; we have not that many principal feasts of Our Lady.

Besides the Director should take care to manifest more devotion to the **Blessed Virgin** than to any other Saint, because she is **the principal Patron of the Sodality**, (Rule 3), and *"ardent devotion, reverence and filial love"* towards her is what the Director should do his utmost to arouse and maintain in the Sodalists. And an excellent means to this end is precisely the solemn reception of new Sodalists on the great feasts of the Mother of God.

II.

"**At what time of year** should new Sodality Officers be elected," asks a certain Father. "With us as a general rule the elections take place at the beginning of the school year."

Answer: The Common Rules leave the Sodalities free on this point. It is a question of practice.

It seems preferable to hold the elections toward the end of the school year, and this not only in school Sodalities but in others also. Under this arrangement, the Sodality is free to engage in strenuous work from the very first meeting of the year; otherwise precious weeks are lost in electing, instructing and installing the new officers. On the other hand the familiarity with Sodality business gained during the year, will make it easy for officers elected then to enter upon their new duties.

The chief objection however to beginning the new year with elections, is that it often happens that a new director has just been appointed. He does not know the Sodalists, and hence is in no position to pass on the fitness of officers elected then by the Sodality. If he approves them, the Sodality will have a new Director and new officers, — a difficult situation. If the new director, contrary to the established custom, postpones the elections, this will hardly be agreable to many of the Sodalists nor profitable to the ordinary life of the Sodality. For these reasons it seems better to hold the elections toward the end of the school year.

ADMISSION OF DEPARTING STUDENTS.

Directors are sometimes asked by other Fathers to admit into the Sodality all or almost all the students who are just completing their course and therefore are about to leave college definitely; and this regardless of the little progress made by these candidates in piety, studies, or observance of the college rules. All these good Fathers think of is to bind the boys closer to the college through the Sodality, hoping that they will thus live better lives or at least die well.

What reception should such petitions receive?

Answer: In the first place, as experience proves, the hopes of those petitioners often come to naught. The boys they speak for, in their long years of education with us never distinguished themselves for observance of discipline, love of study, and, still less, love of virtue. And admission to the Sodality demands precisely those qualities in a student, and is a just reward for their possession.

They would not be admitted to a religious order, unless they first showed *a great desire for it,* and even after manifesting their desire, they would be required to go to the *novitiate*, there to study the order and to give proof of their *willingness and ability to live according to its rules;* then only would they be allowed to pronounce their vows. True, the Sodality is not a religious order, nor even a third order. But the principle is the same. The sodality is *a distinct society* with its own rules and spirit and government; it also has its *period of instruction and probation* which is not to be followed by admission to membership without the advice of the Sodality officers and the consent of the Director. To dispense with these prudential measures and admit those students immediately is canonically possible, but it means *giving them something for nothing* and such gifts are usually not appreciated.

Such a policy moreover involves **injustice.** For while other Sodalists have worked hard for years in order to be judged worthy of the Sodality, the same honor is gratuitously conferred on their lazy and un-

disciplined companions. Such Sodalities will not have any fervor to boast of.

Moreover, the Sodality is not intended for the purpose which those Fathers have in mind. Its requirements are much higher, its aims much broader. (1) If the Sodality is so slightly esteemed by Ours, no wonder if the students look down on it!

Ours who wish students to become Sodalists, instead of pestering Directors to admit them without any preliminary requirements, should turn their energies to inducing the students to make themselves worthy of the honor through their own efforts.

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(1) The following excellent resolution was adopted by the Directors of our French Provinces at their Congress in 1926:
" Since the purpose of the College Sodality is indisputably *the formation in the college of a supernatural and active élite*, the selection of candidates should proceed on this principle and should look more to quality than to number.
" And by " *quality* " is to be understood the standing of the Sodalist as regards piety and influence, profound and sincere devotion towards the Blessed Virgin Mary; while " influence " is founded on the authority one possesses with his comrades by virtue of diligence in studies and faithfulness to college discipline.
(Cf. " *Journées Mariales,* " 1926-27, p. 13.)

THE SODALITY'S BEGINNINGS

In his history of the Society, (1) **Father Francis Sacchini** when treating of the state of the Roman College in 1563, thus describes the foundation of the Sodality of Our Lady:

" In the year on which we are at present engaged, a pious Sodality was founded among the students of the " *lower* „ classes by **John Leunis** (Leonio), a Belgian who was then teaching the lowest class in grammar. The " *lower* „ classes included all students of grammar or humanities, except the rhetoricians who were then considered as belonging to the higher classes. The students therefore of the lower classes who were specially desirous of joining piety to study, began to meet every day after the rest were dismissed from school, in one of the class-rooms where there was an altar which they had beautifully decorated. There they prayed together for a time; then one of them read aloud from a pious book, while the rest listened. On Sundays however and other holydays, they chanted vespers in plain fashion according to the custom of the Church. From these simple beginnings, arose the Sodalities which being dedicated later on to the special service of the Blessed Virgin and formed according to certain rules, spread over the whole world to the immense profit of youth and others also. However it was not at Rome that these simple students' societies began, because I found them mentioned before this year (1563) at Genoa and Perugia."

Treating of the year 1564, Father Sacchini adds (lib. 8, n. 37):

" The Students' Sodality (2) which was begun last year, was this year put under the protection of the Blessed Virgin and furnished with the rules by which it is in great part governed today. The end proposed is progress in piety and studies. The Sodalists numbered about 70. (Their practice was) to confess weekly; receive the sacred Body of Christ monthly; be present at Mass every day; recite the rosary the Virgin or prayers from a book. In the evening after school, they used to meet for a quarter of an hour's meditation, and in the next quarter, they listened for a time to the points for the next day's meditation, and then briefly examined themselves on what they had been doing. On holydays of obligation after dinner, when they had sung Vespers, some went to visit the sick in the hospitals, others to honor the relics of the Saints, and still others to other pious works, all with remarkable alacrity.

One of Our Society was at the head of all to direct and to give them a pious exhortation every Sunday. One of the Sodalists known as the Prefect, was chosen to be over all; besides him twelve others were chosen among whom the care of the rest was apportioned so that no one should be neglected; the idea being that the fewer the matters entrusted to each, the more surely all of them would progress. Not the least of the other advantages of this Sodality was that these youths, while associating with others of similar mind and piety, avoided the company of the wicked which is the surest ruin to tender and improvident youth."

A substantially similar account is given by **Father Prosper Malavolta** in his letter of July 14, 1564, written to the Secretary of our Society:

" As I have made mention of the piety of our pupils, I will add that a good many of them, especially of the lower classes, have founded a society and put it under the Blessed Virgin's patronage. Their rule is to go to Confession every week and to Communion on the first Sunday of each month. They have to attend Mass every day, and to recite the beads or the Office of Our Lady, and after classes are over in the afternoon, they assemble in a chapel which they have in the College and on their knees meditate for a half hour, then reflect on what they have done that day and what they are to do or meditate the next. In the same Chapel, but adorned more magnificently, they sing Mass and Vespers (to nice music which they execute well) on feast days, hear sermons in our church, serve the poor and visit the relics of the Saints to gain the Indulgences.

" Finally, to secure success with God's help, although one of the Fathers of the College is at the head of the whole Sodality (which was joined in the beginning by seventy, almost all boys), nevertheless they choose one of the more prudent and older boys to be Prefect and his business is especially to pick out twelve decurions, divide the Sodality into so many groups and assign each to its respective decurion, thus aiming to forestall all improper conduct or negligence in studies.

The items I have just set down make plain, as I believe, the sort of moral training which youth is receiving from us... "

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(1) " *Historiae Societatis Iesu, pars secunda* „ Coloniae Agrippinae 1621, lib. 7, n. 7.
(2) " *Sodalitas, Sodalitates* „ are the terms constantly employed by Father Sacchini, though " *Congregatio* „ is the usual Latin name according to Father Mullan, n. 8, " *The Sodality of Our Lady Studied in the Documents* „.

Distinguished Directors

By Father Augustine Lamprecht

(Austrian Prov.)

1. Saint

Peter Canisius, † 1597, founder (1581) and dir. men's Sod. Freiburg, Switzerland.

Francis Geronimo, † 1716, dir. of workingmen's sod. in Naples for many years.

2. Blessed

Edmund Campion, † 1581, founder and dir. of students' sod. at Prague.

Rudolph Aquaviva, † 1583 dir. students' sod., German College, Rome.

Bernardine Realino, † 1616, founder and dir priest's and nobles' sod., Lecce, Italy.

Charles Spinola, † 1622, for 4 years dir. in Brera College, Milan, and of the catechist's Sod. in Arima. Japan.

Andrew Bobola, † 1657, for 10 years dir. of academy students' sod. in Wilna, Poland.

Antony Baldinucci, † 1717, founder and dir. of a sod. in the Roman College and in Frascati.

Vincent Joseph Le Rousseau, † 1792, martyred at Paris; dir. students' sod. in College of Nevers.

Claude Laporte, † 1792, martyred at Paris; dir. of artisans' Sod. in Brest.

Francis Hyacinth Le Livec, † 1792, martyred, at Paris, dir. gentlemen's sod. in Rouen, and workingmen's sod. in Vannes.

Claude Cayx-Dumas, † 1792, matyred at Paris; dir. students' sod. in College of Carcassonne.

Lupus Thomas Bonnotte, † 1792, martyred at Paris; dir. students' sod. in College of Dijon.

3. Venerable

John Ogilvie, † 1615, martyred at Glasgow; dir. (1610-11) in the College of Olmütz, Czechoslovakia.

Aloysius La Nouza, † 1656, dir. in Palermo.

Francis de Castillo, † 1675, dir. in Lima, Peru.

Claude de la Colombière, † 1682; dir. (1670-71) of two sodalities in the College of Lyons.

Aloysius Solari, † 1829; dir. of a cleric's sod. in Benevento.

Vincent Romano, secular priest, † 1831, dir. at Naples.

Paul Capelloni, † 1857, dir. at Naples.

Paschal Attardi, secular priest, † 1893, dir. at Naples.

4. Servants of God

Fr. Horace De Vecchi, † 1612, martyred in South America, dir. in Arauco, Chile.

Fr. Martin de Aranda, † 1612, martyred in South America, dir in Arauco, Chile.

Fr. James Rem, † 1618, founder and dir. of students' sodd. in Dillingen, Munich, and Ingolstadt for 33 years.

Fr. John Sebastiani de la Parra, † 1622, martyred in South America, dir. in Lima, Peru.

Fr. Leonard Lessius, † 1623, dir. of students' sod. in Liège.

Fr. Gaspar Paëz, † 1635, dir. in Goa, India.

Fr. George Giustiniani, † 1644, dir. in Roman College; founder and dir. of 13 sodd. in Bologna.

V. R. Fr. Gen. Vincent Caraffa, † 1649, dir. of nobles' sod. at Naples.

Fr. Stephen Lefevre, 1659, dir. in China.

Fr. John de Alloza, † 1666, dir. in Lima, Peru.

Fr. Francis M. Galluzzi, † 1731, dir. in Roman College.

Fr. Hermann Glandorf, † 1763, dir. in Jülich, Prussia.

Fr. William Joseph Chaminade, founder of the Marist Brothers, † 1850, founder and dir. of sodalities in Bordeaux.

Fr. Francis de Paul Tarin, † 1910, dir. in Seville, Spain.

Fr. Richard Friedl, † 1917, dir. in Zara, Dalmatia.

5. Other distinguished Directors.

H. H. Pope Pius XI, dir. in Milan.

Cardinal Francis Toledo, † 1596, dir. of the Prima Primaria.

Cardinal Celestine Sfondrati, O. S. B. abbot, † 1696 dir. students' sod. in St. Gall, Switzerland.

Cardinal Andrew Steinhuber, † 1907, founder and dir. (1862-67) of students' Sod. at Innsbruck, Tirol.

Prince-Bishop Joseph Kahn, Bishop of Klagenfurt, Illyria, founder and dir. of students' sod. in the cathedral school of Graz.

Bishop Martin Bogdan, Bishop of Zagreb (Agram), Croatia, dir. in Olmütz, Czechoslovakia.

Bishop Ferdinand Ruegg, Bishop of St. Gall. Switzerland, † 1913, dir. young ladies' sod. in St. Gall. (1889-1900).

Abbot Maurice Kalkum, O. Cist., † 1893; founder (1868) and dir. of students' sod. in Mehererau.

V. R. Fr. Gen. Claude Aquaviva, † 1615; dir. (1572) of the Prima Primaria and (1576) in Naples.

FATHER RUPERT WICKL, S. J.

1856–1927

August 19, 1927, at the **College of Kalksburg,** near Vienna, died **Father Rupert Wickl,** of the *Province of Austria,* a man to whom the Sodalities are much indebted. For many years he was a Director in the colleges. While keeping an eye to numbers, he always was more concerned about the virtues of his Sodalists. " *You must excel in the service of Mary; hence also in studies, discipline, conversation, courtesy and piety.* " This he repeated over and over again in clear and simple language but with great fervor and attractiveness, so that the students glady followed his direction and became the edification of the whole house.

In fact, such was his love for the students and the fervor with which he inspired them, that many considered an exhortation from him as a " *real event* ".

Later on at **Prague, Vienna** and **Innsbruck** he directed Junior and Senior University Sodalities, and always with the same success, everywhere winning the affection of all through his affability.

At the same time, he was of great help to his fellow Directors through his talks, which first appeared in Sodality magazines and were afterwards published in book form. His other books on *the glories of Mary, the spiritual life,* his *meditations on the Life of Christ,* etc., were intended particularly for Sodalists. He had promised to prepare some exhortations and Sodality talks for publication in " *Acies Ordinata* " for October, etc., but death came too soon.

Sodalities at the Holy House of Loyola

At **Azpeitia,** the birthplace of St. Ignatius, and at **Azcoitia,** the town next to it, the Sodalities of Our Lady which are either helped or directed by our Fathers who dwell in the house where St. Ignatius was born, have many fervent members.

Each town has about 7,000 inhabitants. In Azpeitia, the boys' Sodality numbers about 400, and that of the young men (14 years and upward), 645. It should be noted too that selection is vigorously exercised, and what is more, the road to expulsion is quite broad and the door always open.

The corresponding Sodalities in Azcoitia have about the same numbers.

Basque, the first language spoken by St. Ignatius and St. Francis Xavier, is that of these Sodalists also and as no bad literature has as yet appeared in it and the Sodalists know no other, they escape the effects of bad newspapers, periodicals, novels, etc.

The Sodalists strive hard to keep shows, dances, etc. at a high moral standard. They have strict rules on the subject and are required to keep them.

The richest fruits of the Sodalities, however, are the **numerous vocations** to the religious life and the secular priesthood which manifest themselves in the members. In our Society alone, there are now 120 men who were once Sodalists in Azpeitia. Almost as many Jesuits have come from the Sodalities of Azcoitia. Over 200 Jesuits, therefore, from a population of 14,000.

Not far from the house of St. Ignatius, in the Basque region (which is the smallest in Spainonly the eightieth part of the kimgdom), there are more Sodalities for boys and men than in all the rest of the country. These Sodalists are excellent material, but the very small number of Ours in the ministry prevents their proper cultivation.

I subjoin an account of the

HOLY DEATH OF A SODALIST OF AZPEITIA.

Raymond Aizpuru y Guerrico, aged 23, a Sodalist of Our Lady at **Azpeitia,** was frequently visited by the Director during his last illness, and in the latter's presence and at his suggestion, after receiving the Holy Viaticum, freely protested his willingness to accept death from the hands of God.

When death was near, he said: " *My eyes are getting dim. I am dying; bring the priest.* "

To his younger brother, he said: " *Be obedient to our parents; help them with the work of your hands. Go often to church and to Holy Communion, etc.*" He would have said more, but the boy left him, crying.

Then he addressed himself to his father:

" *Pardon me, father, because I did not help you as I ought; but I will help you from heaven. I die most contentedly because I die in the Sodality and because I had nothing to do with round dances.*" (Such dances are forbidden to Sodalists).

And to his cousin he said: " *Put the medal and ribbon of the Sodality before my eyes, so that I may see them until I die.* "

Noticing that his relatives were weeping bitterly he remonstrated with them: " *Why do you weep? Don't you wish me to go to Heaven? Don't weep for me: weep for Jesus crucified because I often sinned against Him and I did not correspond to His love as I ought to have done.*"

" *What shall I ask for you in Heaven?*

" *That we may all enjoy eternal glory,*" they answered.

" *Very well, I will ask that for you. That will be my business.*"

" *I wish to embrace and kiss you all.*" This he did as well as he could. " *Now kiss Jesus Crucified,*" he added, presenting he crucifix to all.

His last words were: " *When I am dead, lay me out in the robes of St. Aloysius* (probably, what many call " the habit " of our Society). *Let all know that I am a Sodalist of Our Lady and St. Aloysius, and that I die happy because I am a Sodalist!*"

GEORGE AGUIRRE, S. J.
Director.

53d ANNIVERSARY OF HAVANA SODALITY

The Sodality of the Annunciation of Havana, (Cuba) of which we have frequently spoken, was founded Jan. 10, 1875, in the Church of our College of Belen (Bethlehem) to preserve the faith, good morals and devotion to Mary of graduates and old boys of the college.

Later on, the Sodality admitted the *students of other Colleges* to membership, and at one time even admitted *any Catholic desirous of spiritual perfection.*

For many years, **only bachelors** were received or allowed to remain; on marrying, a Sodalist was automatically retired from the active to the honorary list. In 1904, however the International Marian Congress in Barcelona, Spain, voted unanimously for the **continuance of married men as Sodalists**. Hence the Havana Sodality immediately formed a Married Men's Sodality with St. Ignatius as secondary patron, and it was determined that members of the Young Men's Sodality, should pass to the new Sodality on marrying or on reaching their forty-first year.

In celebrating, last January, the 53d anniversary of the foundation of the Sodality, Holy Communion was first administered to some 50 children, first-communicants who are members of the catechism classes conducted by the Sodalists, next came the Workingmen's Sodality an organization founded and still fostered by the Annunciation Sodality; next in order were the working men and boys who attend the Sodality Night School, then the other members of the Sodality Catechism Classes and finally the members of the Young Men's Sodality and the Married Men's Sodality of the Annunciation.

After Mass, some ladies who belong to a Society for making and distributing garments to the poor, served a light lunch to the first communicants and to the working men and boys who took part in the celebration.

Such joint celebrations are highly commendable, above all because of their tendency to promote a truly Christian fraternal spirit among the Sodalists and their beneficiaries, and at the same time impress upon the gene.al public in a striking way, the good which may properly be expected of the Sodalities of Our Lady.

(Cf. " *Boletin de La Annunciata* „ Jan. 1928, p. 307).

ANTHONY ACUÑA Y RODRIGUEZ

Sodalist and Soldier of Christ the King.

Many well-known young Mexicans have already laid down their lives in strenuous battle for the rights of Christ the King and His Church, and their name and glory have gone to the ends of the earth. Such were Silva and Melgarejo, Valencia and Gallardo, Gonzalez and his companions executed at Guadalajara, men whom the people consider martyrs. The subject of the present sketch, Anthony Acuña y Rodriguez a simple Sodalist of Our Lady and a member of a humble family of Saltillo, Northern Mexico, seems not unworthy of the aforementioned company.

In 1926, when he was in his 22d year, he was one of the first to take the solemn oath to die if need be in defense of the cause of Jesus Christ. In this, he was joined by Aloysius M. Cadena, a consultor of Our Lady's Sodality in Saltillo, and some others. In order to bear up patiently and bravely against future trials, he fortified himself with daily Holy Communion. Then on the appointed day, January 3, 1927, kneeling in his home before an image of the Blessed Virgin he solemnly commended himself and the success of his undertaking to the Blessed Mother and the same day joined the slender band of the Liberators or Catholics.

Government troops from the north, south and west immediately moved against the Liberators, and in a short time the fighting began, lasting (in this particular case) from one o' clock in the afternoon till evening. As usual the Liberators were insufficiently armed and Acunña had no weapon but a revolver.

Under the pressure of the enemies' numbers and superior equipment, the Liberators broke up into two groups and finally scattered to the neighboring ranches as night came on. Acuña had lost his horse, was ignorant of the country and hampered by the darkness, and so he was forced to spend the night on top of a mountain.

Very early in the morning he set out for a ranch which he thought to be occupied by his companions in arms, but on the way, he was held up by government troops. He was able however to evade their questions and so was released. Finally he reached the ranch mentioned and went to the manager's house to ask for some food. Unfortunately the Federal troops were camping there, and as soon as his arrival was noticed, Acuña was reported to the Commander and ordered to appear before that officer. After a brief examination he was again given his liberty, but one of the wily " agrarian " leaders remarked that he seemed to be one of the rebels, and ought to be searched.

This was done, and the search revealed a booklet with the names of Acuña's fellow-soldiers, various manifestos of the League for the Defense of Religious Liberty, and other documents which plainly manifested the bearer's character.

He acknowledged that he was a " *Soldier of Christ the King* ", that he was acting as a paymaster in the Liberators' army, and that the money which they found on him was destined for his comrades.

The soldiers in a rage, loaded him with abuse, put a rope around his neck and told him they were going to fill him with lead on the spot. He listened unmoved to their threats, and asked the single favor of being allowed to write to his friends. His request was granted but the letter never reached them, being immediately used by the soldiers to make game of Acuña.

When taken outside the ranch and about to die, he is said to have spoken as follows to his executioners:

" All of you, who are going to shoot me down, are the mercenaries of an impious government. I am a soldier of Christ the King. Maybe some of you profess to be Catholics; if so, you are going to slaughter a brother Catholic. It isn't your fault however, since in obeying the command of your superior officer, you do your duty, as I do mine in obeying my Leader, to whom I must soon give my account. *Viva Cristo Rey.* " At those words, the rifles rang out and Acuña dropped in his tracks.

Stripped of its outer garments, the body was immediately buried almost at the surface of the ground and the country-folk were solemnly warned not to bury the body any deeper, the soldiers hoping that the coyotes would destroy the body as they usually do; but when the soldiers were gone, the good people buried it properly.

Thus ended the brief life of Anthony Acuña y Rodriguez, a man who may well be accounted among the recent heroes of the Sodality of Our Lady. He was the sixth son of a very religious family, numbering ten in all, the survivors of which all received the news of their brother's death with Christian resignation, having long before encouraged him to take up arms in the cause of Christ.

Towards the end of September, 1926, the city police had conducted a very diligent search for the Prefect of the Saltillo Sodality, and had they captured him would certainly have executed him on account of his work in defense of religion. He managed, however to escape to the United States. His Sodality duties were taken up by Aloysius M. Cadena, who later acted as captain in the ranks of the Liberators. As such, he led a very hard life in the mountains for six months, in great want of everything necessary for such an undertaking. When his followers were finally dispersed he was able to enter the United States. It was he who gave the account of Acuña's glorious death to the Prefect of the Sodality from whom in turn the writer received it. What a splendid evidence of the spirit of piety and love for religion which the Sodality of Our Lady fosters in her sons today!

DISTRIBUTION OF "*ACIES ORDINATA*"

During the last six weeks, a very thorough revision has been made of our mailing list.

A number of copies of "*Acies Ordinata*" are sent to every house and mission station in the Society. These are usually directed to the Rector, Superior or Minister; to be in turn distributed by them to the proper persons.

The distribution intended by the Editors is based on the number of Ours in charge of Sodalities, according to the province catalogues for 1928.

One copy is sent for **each Jesuit Director**.

Another copy is included for **general use,** *except* where each Father and Scholastic is a Director.

Colleges with many *Fathers* and *Scholastics* who are not Directors, usually receive an extra copy or two.

Houses of Probation and Studies receive a still larger number of copies, the Editors desiring that *Novices*, *Juniors*, *Philosophers*, *Theologians*, and *Tertians* have a number of copies proportioned to their number and limited time for reading.

In addition to the foregoing copies which are sent under one cover to the Rector, Superior, Minister, etc. one copy is sent to the following officials:

Rev. Father Provincial,
Father Instructor of Tertians,
Father Master of Novices,
Father Editor of Sodality magazines,
Father Editor of « Province News-Letter » (1)
Father Secretary for all Sodalities in the Province.

Lastly, a copy is sent direct to Ours who *live* as *spiritual fathers in ecclesiastical seminaries* which are not under the Society's direction.

It is true that **Superiors** *sometimes do not make the proper distribution* of the copies they receive, but it is believed that with a little thought some faithful person can be found in each community, through whom the distribution can be made without fail. A list can be kept at hand by such a person of the names and rooms of the different Directors and Librarians, with the number of copies each is to receive. This list can be easily corrected whenever any change is made in the personnel of the house.

The Editors regret not being able to send *a copy direct to each individual* concerned. The impossibility arises from a variety of circumstances. In the first place, our Directors are very numerous; then like all of Ours, they move about very much, and are sometimes changed during the school year; again the catalogues carrying notice of these changes seldom reach the Curia until some months later; finally the labor and expense incident to individual copies would be really prohibitive.

As the distribution now stands, it is thought that all persons specially concerned with the Sodalities will be reached by the "*A. O.*", and everyone else will at least know where it may be had.

Possibly, the 1928 catalogues have not indicated all of Our Directors, and hence some houses may receive less than their proper quota. Extra copies will be sent in future, as soon as the Editors receive the names of the Directors who were overlooked.

Immediate notice is requested when there are noted:

Defects in addresses under which "*A. O.*" is now sent;

Establishment and suppression of houses;

Changes of address of houses, officers, or individual recipients of the "*A. O.*";

Additions to existing addresses, owing to new postal divisions of cities; formation of new provinces; changes in the spelling of the names of cities, etc.

Attention is again directed to the fact that "*Acies Ordinata*" is intended **solely for circulation among Ours.** See "*A. O.*" 1927, page 32.

(1) The Rev. Editors referred to in this article are requested to place "*Acies Ordinata*" on their mailing list for individual copies of their periodicals.

P. E. W. Your Section "**For the Church and the Pope**" which devotes itself to studying and making known the "*Rules for Thinking with the Church*", the exhortations and the letters of the Holy Father, is very praiseworthy indeed. Pastoral letters are read and explained to the faithful, but unfortunately the Papal Encyclicals do not rec ive similar attention. How good it would be if, for example, the Encyclicals of Pope Leo XIII on social questions were attentively and studiously read and meditated by those who are naturally bound to this study.

Editor: *Lawrence E. O'Keeffe, S. J.*

Superiorum permissu.

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